THE COVRT of ciuill Courteſie.

Fitlie furniſhed vvith a pleaſant port of ſtately phraſes and pithy precepts: aſſembled in the behalfe of all young Gentlemen, and others, that are deſirous to frame their behauiour according to their eſtates, at all times, and in all companies.

Thereby to purchaſe worthy praiſe of their inferiours: and eſtimation and credite among their betters.

Out of the Italian, by S. R. Gent.

Imprinted at London by Richard Ihones, 1591.

BRITISH MUSEUM

To the flourishing Youthes,

and curteous young Gentlemen of England, R. I. the Printer hereof, wisheth an happie New-yeare present, and many into the pleasure of God, and their own hearts desires.

MOst curteous young Gentlemen, presuming vpon your great courtesie, I haue bene so bold as to present your estate, in token and wish of an happy new yeare, with these the first fruits of my poore Presse, finished since the cumming in of the same.

Surely, the trauell of a Gentleman whom I know not, no, not so much as by name, much lesse by person: And concerning the copie (as hee that brought it vnto me made reporte) it was translated out of the Italian tongue by a Gentleman, a friend of his, desiring me that it might be printed. And I (being alwaies desirous to further the studie, and procure the delights of all men, by publishing bookes of semblable argument) thought good to dedicate the same vnto you, iudging it in this respect, a present more meete for your most flourishing degree: & for that I perceiue it to haue bene first written by a Noble and graue personage of Italy, and directed vnto his Nephew, a yong Gentleman also of noble parentage, for the better conforming of his behauiour at his entrance into the court, as it may appeare by his Epistle hereafter following. Now for that this case is common vnto most of you, and aboue al other, the study of ciuill Curtesie, most incident vnto your calling, I am the bolder to craue your curteous countenance, & friendly fauour in accepting the same now in English at my hands, as a testimonie of my seruiceable heart, and good meaning towards you. And that receiuing it now from me as your owne, you would vouchsafe of your great curtesie, to take both mee & it into your assured protection: & in so doing you shal euermore bind me to employ what trauell & seruice I can, to the aduancing and pleasuring of your most excellent degree.

Bengala ſo del Mont. Priſacchi Retto, vnto Seig. Princiſco Ganzar Moretto. For his behauiour. vz.

To my Nephew Seig. Princiſco Ganzar Moretto,

AT my laſt being at Priſacchi, vnderſtanding by your fathers talke, that hee minded to haue you a while in the Court, where he hath ſpent the better part of his life: and becauſe it is frequented with all ſortes of companies, as any place in Italy is, I haue directed this litle booke, which if you read and marke diligently, ſhal be as it were a Guide, to lead you from a number of ſnares which you may be trapt withal, & alſo for your behauior in al companies: with many other things fit to be knowen of yong Gentlemen, and eſpeciallie for ſuch as haue not bene conuerſant in all companies.

Fare ye well.

The

The Courte of

Ciuill Courteſie.

How a young Gentleman may behaue himſelfe in al companies, and be prepared for ordinary entertainmentes, and to get a good opinion and credit among his betters. Chap 1.

FIrſt he hath to conſider, that the lacke of good behauiour, which is a comelie audacitie, without a ſaucie preſumption (which argueth diſcreet iudgement and wiſedome) maketh his inferiour to bee his equall, and maketh his equall his better, till himſelfe hath attained not onely the habite of being the like, but the time to make himſelfe known to be the like. Therefore if he ſhall lighte in the companie of any, whoſe liuing and byrth is woorſe than his owne, and yet perceiueth the other for his wiſedome and grauity to be well eſteemed of by others, it becommeth the young Gentleman to giue him the place (or at leaſt with inſtance to offer it him) but yet with ſuch a modeſt audacity, mingled with a ſmiling grace, and curteous ſpeech, neither too loud, nor whiſpering, as the reſt of the companie may well perceiue: it is the vertues, and not the man that is preferred, and that it is offered rather of a curteous diſpoſition, then of a sheepiſh ſimplicity, which wilbe the better vnderſtãded, if he ſhal vtter ſome familier ſpeech in yeelding the place at the doore, as thus.

I pray you goe, for I loue to follow the ſteppes of mine elders. Or thus.

You muſt needs go, for I cannot away to go formoſt. Or thus.

On, on I pray you, you be the nert the doore. Or thus. If you go not we shal strive al day, for I will not. or thus.

You make too much a doo for so small a matter.

And at the placing at the table, as thus.

Will you sit sir, and I wil be nert you. Or thus.

Not I by your leaue. Or thus.

Such a one wil needs haue you by him. Or thus.

You shal not rule me til you come to your own house. Or thus.

The place is fitter for you than for me. Or thus.

Go too, Shal we strive all day like women?

And if it be one that is of great estimation, either for office, or anciency, and wil yet of too much curiosity refuse the place, then it shall be best to sit downe first, but to take a lower place, either on the other side, or on the same side. But here (by the way) it is to be considered, that this curtesy is not so precisely to be obey, either at common tables where each man paieth equally for his meale, nor yet at ordinary tables in the Court: For in either of these two places, except diuersity of degree make difference, men vse not this curiosity: then this aforesaid at the table, is when men meete in their equals or inferiours houses, in which it is to be considered, that the owners of the tables must bear the sway of placing, if he be the better or equal. Howbeit, if the owner shall call or place one (either not knowing who ought, or not caring who be) that is inferior euery way, sauing for wealth, in such a case, the yong gentleman shal do wel not to tary til other be set, not abiding the placing of the owner: but taking his nert companion to set himself down first, rather two or three lower, then he should be the nert to his inferiour: whereby the owner shalbe (in silence) taught to consider better another time.

And he must not suffer himselfe to bee remoued any higher, that he may keep the owner stil in doubt whether

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he so placed himselfe of misslike or of good felowship. But if there be much adoo made, and that hee finde the owner to finde his owne error: then it will be curtesie to colour the fact with good woords pleasantly, As thus.

Why? think you that I can eat no meat but at the vpper end of the boord. Or thus.

I pray you hinder not my good happe, I am where I like. Or thus.

I pray you giue me leaue to sit where I like. Or thus.

I pray you trouble not your self, you shal see vs as merie here as you be there. Or thus:

I warrant you if I had not liked this place, I would haue bin so bold as chosen another. But if it happen the owner of the house be so grosse and carelesse, that he either do not or will not find any misslike of the matter; then would I wish in such a case, the yoong Gentleman should be furnished with some guilding speeches, or els some pleasaunt scoffes, to countenance out the matter, with those that sit by him, that the rest may see he chose the place in scorne of the other. As thus:

I am happely placed here, for if I had mounted any higher, I had bene cleane out of countenance. Or thus

We will be as merry here, as though we sat at the vpper end of the boord: or to some companion, that sits next about by the yoong Gentlemans placing, thus.

If you behaue not your selues gently, and be good to vs of the second messe, we will keepe you from mounting the next time. Or thus.

Beware friends, pride will haue a fall: Speake not so loud, your betters be in place. And to conclude, to make as much mirth and pastime as may be al the meale. But if a man be in a Noble mans house, or a Knight of great reputation, there he must be contented for that time, as pleaseth the. But he may the next time take as good a place, as he

can with mouelty get, and when he is from the bayld not loose any place that reason or courage can aduance him to. For as no man is disgraced by giuing (of his courtesie) place to whom he list, so to haue it taken from him by others, being his right, is an abalement not to be suffered, if a man can take it either by sleight or courage.

Now that this young Gentleman, may know in whet sort he may accompany himselfe with all sorts, and to all estates, he shall know, that the eldest son of a knight while his father liueth, may count himselfe equall with a Gentleman of cc. li. land rent of alliue (for so the statute limiteth) and may offer himselfe a companion with the best Squire, if his wit with a mouell audacity will serue him thereto, but not without some reuerent respectes in his speech: spectally if the said Squire be of grauity, and so of reputation, either for his wisdome or estate, as if he will aske a question, thus:

I pray you sir, What? Where? Or why is such a thing? Or thus:

Will it please you to doo or haue such a thing? And in his affyrmation and negation to answer, As thus:

Yea sir, no sir. And if the other aske him a question, as whether he will this or that. Then thus:

Mary sir I will tell you. Or thus:

With a good will, if it please you, &c. As the matter shall fall out. Howbeit these speeches, if he be to no better than to the best Squire, or an ordinary knight to be vsed with such a familiar kind of pronunciation, as it might appeare to be vttered by him of his curteous meaning, rather to giue the more than he greatly needed, than of any great difference he thinks to be betweene them. Specially if they be such, as he is not like any way, either to be in daunger of their hate or in need of their help: and though these kind of reuerent speeches need not to be so curiously vsed by the inferi-

inferiour, to one much his better, when they be once very familier: yet they become the speaker so wel, as if they be vsed with a good audacitie and familiar countenance, a man may vse thē to his inferiour without any abasement at all to himselfe, and specially to Ladies and Gentlewoment of credite.

Then he hath to consider, that among yoong Gentlemen, or yoong Noblemen, there needs no great curiosity, but before a Barron, & so vpward, he may not be couered while he standeth in his view, except the Nobleman bid him: vnlesse that the nobleman vse such an ordinary kind of felowship with al men (as he seeth) as mean as himself vse him with small curtelie: and yet he must weigh withall, whether that good fellowship be with all men indifferently, or onely to such as be his familiers: for such as be Noble may make their companions whom they list, and the rest, though they shal bee better to such companions, not to vse euer the lesse honour to him.

And let this stand for a generall rule, that whatsoeuer familiarity a nobleman shall shew to any his inferiour, yea, though he profesle to make him his equall friend: let the inferiour still beware of vsing himselfe rudely, saucily, or carelesly, especially in the presence of others: for though many, to allure their inferiors of their good will, seeme to banish all curiosity; yet such a one shall be best esteemed, & longest hold friendship with his better, that in all their greatest familiarity, can make it appeare to others that he doeth not forget, that he playeth or iesteth with his superiour. Which a mannerly boy will doe, and yet holde company in all maner of sports, iestes and pastimes: then much more he that is a straunger must haue the more regard. And as it is good manners for a man in his owne house, or his friends, if he be the best in the company, to offer entertainment to any nobleman, so in a straunge place

in the house of his better, though there be no better than himselfe in the place, he may not presume to begin entertainment: but it is his part to be ready, and nere the Nobleman in sight, against it pleaseth him to vse him: till hee seeth him accõpanied with some others, or call some other to him: and if it be but open talke deuised to passe away the time, then to help lengthen the same at his discretion: otherwise to find some talke with others, and rather to stand or sit, with a steady & assured countenãce, as though he were studieng some matter of weight, or harken to others talke, if it be not secret: than to accompany himselfe with such as be vnworthy of his companie: and such count I seruing men, and foolish doltish persons though they be his betters. But when a man shall sit still and say nothing, he must be sure to haue an assured countenance, not gnawing any thing in his mouth, or plaieng with his legges, toes or fingers, and to haue alwaies an eare & eie about him, to heare what is said, and to be ready, if any part of anothers talke, either by word or look be addressed to him, that he may receiue the occasion, and shine in the talke: and though no such cause be offered, yet is it a better grace to hearken to other folkes communication, then to be talking with a person of vain credit: & if a man shal get him out of the way for lack of countenãce, whẽ noble persons, or others of reputation be in the place: then will his inferiour lie in waite for an occasion, and step in, to her of familiarity before him.

Further more, if talke be offered to this yong Gentleman by his better, he hath no cauillers, wherbee the same proceed of a desire to passe away the time, and for want of other companie: or else (as some doo) because they will bee thought courteous, they will say something to euery body, but for feare of too much familiaritie, will not stay long with them after him. To this talk it shal be good, onely to

answere to the question, adding somewhat to verifie the same: but not to enter any new matter, nor to dilate any further in the blue, then he shall perceiue him by his countenance and attentiuenesse to heare, but not by prouocation. But if the inferiour perceiue, that the talke is vnsiltred vpon the first respect, that is, to make entertainment: he must not onelie answere all his demands, but enlarge the same to the vttermost: And when he seeth his better pause so that he turne not away ward (as though he would be gone from him) to inuent some matter of himself, to lengthen talke: And that he may the better do so, he must beforehand haue enquired (of such as come in his company) if otherwise he cannot learne, what manner of countrie the straunger dwelleth in: from what place he commeth, and whether he is going: what pastime or exercise he loueth. By which meanes he may vnderstand of the wearines or pleasantnes of the iourney, of the fruitfulnes or barrenes of the weather: whether the countrie he dwelleth in serue commodiously to the vse of such things as hee delighteth in: whether the Gentlemen of that shire be companiable in the like or not: and by this meanes also, he shal be able to vnderstand of mo countries and men, than hee knowes, although he met with them as straungers, yet he shall be prouided of somewhat to discourse with them therof. But if a man talke with his better, hee must alwaies obserue with what attentiuenes or willing mind the other giueth eare to him, that he may leaue off, before the other be weary: and to be very heedfull that he speak nothing affirmatiuely, but that himselfe hath seen: but he may wel say, I haue heard, or, I haue read, that this, or that is thus. And in telling any thing by hearsay, specially to a straunger, he must respect three things: the one, that it tend not to the dispraise of any by name, except it be a thing openly knowen and yet the dispraised may happen to be so neere a friend

In anie wise let a man shun as much as he can in his entertainments to speak of him selfe as to tel, what he hath said, or what he hath done for that will bee taken to come of a desire to tell his owne praise, except it bee either to his very friend, or els that it bee something that the other is desirous to heare.

to him that shal heare it, as the teller shal get mislike. The other is, that whē they tel a tale of an other mans mouth, he forbeare to tell the name of his author, especially if hee be his friend, for if it shal seem vnlikely though it be true, he shal bring his friends credit in suspect. The third kind is, that he neuer take vpon him in open presence, to make any reproft of the sayings or doings of his betters, except they be such as the company knoweth him to be familiarly acquainted with, for otherwise, he shall make himselfe compared to them which talke of Robin Hood and neuer shot in his bowe. Lastly, let him neuer make vp his entertainments with the dispraise or mocking of any, either present or absent, though he heare other doo the like (except only in the company of his very assured friendes) and that for this respect. A young man must euer thinke that it is impossible for him to be so compleat in al perfections of behauiour, but that some thing remaines in him, worthy the laughing at, if men should not forbeare him in respect of time, which brings experience to the wisest, & peraduenture too, euen some of the same defectes which hee seeth scoft at in another, may be in himselfe, vnknowen to himselfe, or at least others as ill: And therefore the wisest way is, if his better seeme to deride any for his behauior, to appeare by a smiling countenance to bee of the same opinion, but in words to excuse it, if he may, as if the doings of him that is mocked shew simplicity, thus:

It may be that bashfulnesse is the cause: if they shewe rudenesse, Then thus:

Want of experience makes men erre. But if they be his equals, or inferiours that so scoffe, then merily, thus:

Go too sirs, many a one going about to mocke one bee cares not for, dooth often touch himself or his neere friend Or, by a similitude, thus,

On, on, sawe yee neuer any ere this, that lift vp a weapon

weapon to strike another, and hit himselfe. Or thus:

Take your pleasure my maisters, I warrant you ther be that do as much for vs, as we doe for them. And indeed ther cannot any greater praise be giuen to any man, then this, that one shall neuer heare him speake ill of any, and hearing ill, wil make the best of it. Howbeit, it is both within the limits of honesty, wisdom, and friendship, any man to discourse plainely with his friend, either of the mis behauiour, or vnhonest dealings of any, that on the one side he may shew himselfe a misliker of ill persons, and also make his friend ware of them. And by the way it is to be noted, that there be three sorts of people, which whosoeuer shal scoffe or scorne at, or els iest with them, further than the compasse of courtesie shall permit, shall receiue more disgrace by doing it, than the other shall by suffering it.

The first is women, or simple milde spirited men: for women must neuer be iesters, nor scoffers, further than the bounds of modesty & curtesie, to make the time passe away the more pleasantly: so that a man to iest so farre with thē as they may not for shame answer, nor for insufficiency quarrell for, wil be accounted a dishonorable battel, wherin the vanquished hath more honor than the vanquisher: for it is better to yeeld with silence, than to contend for the maistery in vnfitting tearms. And to offer the mild spirited man the like: that finding himselfe agreeued, hath neither the wit to shift it of in words, nor the courage to reuenge it in deedes, is in the same predicament that the woman is: And all noble mindes doo of their courtesies forbeare to offend, and make offer to defend all those that either cannot (as feble persons) or ought not (as the feminine sex) reuenge or defend themselues.

This is ment by sharp and taunting iests when a man will seeke to disgrace or put one out of countenance by iests

The second sort that may not be mocked nor scoffed at be aged persons, and such as be deformed, for want either

of beauty, fauour, or other blemishes in their shape, stature or limmes, because none of these things be faults of their owne making, neither lieth it in their power to amende them. So as wee ought rather to bee mooued thereby to thanke the maker of vs all, for dealing so much better with vs than with them, than to scorne or deprauе them for that they cannot helpe. And if withall we will consider that the deformities of the minde, be so much fouler than those of the body, as the soule is of more value, and ought to be more vniforme: it will be a good meane to make the outward defects of others very smal in respect of our own, which cannot but be greater and many moe: and consequently, rather to excuse them, than despise them.

The third sort that cannot beare, neither ought to be offered scoffing, mocking or iesting, be those that be in misery: either by sorrow, imprisonment or other aduersitie, by losse of friends, substance or credit: For these be things sent from God, to put vs in remembrãce, that we hauing deserued as il, may fal into the like when it pleaseth him. And in the meane time be obiects for vs, to practise our cõpassion and charity vpon. But there may rise this question, seeing that publike entertainments, specially among yoong folkes, are continued more often with speech of little importance, than with matters of waight: How a man finding himselfe in such company, as are neither fit to discourse of matters of welcome, nor yet to bee imparted with of his owne priuate affaires, shall finde matter sufficient to passe the time in company? For answer hereunto, let this be remembred, that whereas I haue said, that men must take heed in their open talke, how they be too busie in bringing in the fatings and doings of noble persons, least the hearers should thinke that he arrogateth to himselfe greater acquaintance with such, than indeed he hath, or els, least comming to their eares, they should mislike

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that their inferiors should make thē their talking stocks. Yet if he that shal so introduce (by way of confirmation, examples, or similitude) the saieng of his betters, bee sure that it shew his wisdome and praise, or at least some pleasantnesse without any harme or disgrace to any other, hee may well vse it in his talke: prouided, that he speake it as by hearsay, except he haue it indeed by his owne knowledge. Also women and deformed persons, may be pleasanted and iested with, if their wit be such as they delight in the like, & can in good sport enter change in the same maner: prouided that the bounds of curtesie be obserued (that is) that there be no cause of blushing giuen.

Also, all men in sicknes, prisonment, or pouerty be not not miserable, for they be onely such as haue an afflicted mind: for some can iest and scoffe at their owne disgraces, thinking thereby to make them seeme the lesse in other mens eies, while they appeare no heauier, than such as themselues can pleasantly beare: and such had rather be iested with than pitied.

The fault therefore that can be committed in these persons, is the mocking them behind their backes, or despising them, which no man ought to shew to any, except it be to them which are knowen to be impudent & shamelesse persons, or els such as be knowen to be ouerweining fooles in their owne conceit, and be such as doo the like by others. Of these a man may talke his pleasure, as wel of them, as with them, without any disgrace to himselfe: prouided that if any quarrel rise thereby, hee bee as ready of courage to maintaine it with his hand, as of speech to vtter it with his tongue.

Also a man may iest with his verie familier friend: if he find him of disposition willing to beare it, and of wit sufficient to answere it. And it skils not what he lay to his charge, though it bee dishonestly: prouided that it be not

true that is imputed to him, or if it be true that the other be so brazen-faced as he will not be ashamed of it.

I would not aduise any man to iest much with his inferiours, vnlesse they be such as he knoweth, both can and will vse a restraint of ouermalepertnes. For if a Gentleman should be saucily vsed by iest, by his inferiour, he cannot escape disgrace, whether he beare with it, or quarrell for it: but bearing it is best, and to shut it vp rather with a pleasant nip, than any way to seeme angry, if the mirth be of his owne beginning.

And thus much for a taste how a man may passe his talke among his betters and equals, in a straunge place and in straunge company.

Yet this admonition more I must adde, that who so in his entertainmentes shall indeuour to tell any tale to moue laughter (specially in a strange company) had need to be sure that it carie that life or quicknesse with it, as he be not so much deceiued of his expectation, that he be fain himself to laugh alone: for that will be so great a disgrace, as in steed of laughing at the table, they will smile in their sleeues at him, and therefore to shun that, hee must bewate that he take not in hand to tell any thing for foolish, that is not folly, nor for wise that hath collour of folly: nor for a woonder, that is not wonderfull: nor for rare, that is common: for want of experience may deceiue all these.

How a man shall behaue himself in bad company, and among such Roysters as wil offer familiarity with him, wil he or no: and first, a gesse of such meanes as they will vse thereto. Chap. 2.

Their maner is lightly, if they find a yoong Gentleman, that is to be of a faire liuing, if they see him soberly giuen: after they haue made their deuise a-

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many themselues, how euery man that play his part, that one of them shall pretend great frendshippe with him, and bee shall prayse him to the cloudes, and become his counsellor: another shall tell woonders to his fellow, to see if betweene them, they can catch a woodcocke of him.

Another (if the first deuice serue not) will go about in seeking and following yor, to see if by putting them out of countenance, they can make him glad to be of their faction, and to further the same, another shal seem to reproue al them. And as though he was the plainest honest man in the companie, he will offer to quarrell with them in his behalfe: and all will be done with such wrathes and sad lookes, as for all a man is warned (he shal doubt whether there bee any that meane good faith or not. And it may be indeed, that some of these may meane honestly, and that may bee the first and the last for the other two betray themselues:) and therefore a man must vse those he doubts of in such yor, as he neither vtterly reiect them, meaning wel, nor shew him self so foolish, as at the first, or vpon smal acquaintance shal take vpon him to praise or aduise him, let him consider what reputation and countenance he is of: or if they be such as be of liuing, and withall can be contented to liue within the compasse of his owne, then there is the lesse suspition to be had of him, further than this: that euery wise man will suspect any man that too much praiseth him (except it bee his familier & assured friend) but for the more suerty, it shal be wel to answer in this maner, not seriously, but somewhat simpling and familiarly. Ye thanke it very good, that you and I were neuer better acquainted: for by that meanes you may be kept in that good opinio, which now you seem to conceiue of me, either by heresay, or by your own guesse, least by too much couerlation, you be made to change your mind: but in the meane time I thanke you, both of your good liking, and of the good aduice you proffer me: for

I ſhal euer haue need of good counſell: & if there be any other thing (becauſe I am vnfurniſhed to requite you in the ſame) wherein I may pleaſure you as much, you ſhal find me as ready. And ſo to ſhift him off, and fall into ſome other talke, enquiring of this or that, him or her, as the obiect of the eie or mind ſhall lead.

Now for the wonder tellers, I find three or foure ſorts of them: the one ſort vpon pleaſure onely to paſſe away the time, not looking to bee beleeued of anie, but to be iollied with in the like: With theſe, the beſt way is merily to take vpon you to know it to be true, and to adde to it ſomthing that may make it ſeem more vnlikely. And though it ſhuld fall out that the tale ſhould be true, that to another ſeemeth either vnlike, or impoſſible, yet is ther no harm done, in not ſeeming to beleeue it, while I knowe no reaſon to lead me thereto: Marie, if after the ſame with ſad aſſeueratiō by others be it iuſtified to be true: a man muſt of curteſie ſeeme to credite their oathes, but neuer the more to confeſſe it likely, except they can ſhew ſo by reaſon.

The other ſort, for that they would be taken for doers or knowers of great things, will for their own glorie tell meruails either of ſuch things as they haue done, or ſuch things as they haue ſeene in ſtraunge countries. And will thinke indeed, what by his ſolemne countenance, what by ſwearing and lieng, either to be credited, or at leaſt, that no man ſhal ſeeme to diſcredite them: and if any goe about it to quarrell with them. In this caſe I would either ſay nothing: or if he ſhould direct his tale to me, whereby I muſt be driuen to ſay ſomthing: I ſhould be in ſuch ſort, as I would ſeem to ſooth him in woords, but others, ſuch as I thought my friends, ſhould perceiue by my countenance, I rather thought it pitie to put him out of his vaine, than was of the minde to beleeue all he ſaid. Yet that muſt bee done ſo cunningly too, that if the teller or the hearers

ſhould

tholde (to picke a thanke) chalenge me for the same, I would be able (if I list) without denying any thing I sayd or did, to make the matter light on them that would gyue about to dissame my meaning, as thus,

Can I not looke on suche a one, or speake to, but that I must meane as you would (to your fine thinke) that gyue about to bring to question that which no matter thought on: if I were as he, I would thanke you for that.

The third, & the worst of these wonder tellers, is he that in verie deed maketh it his art, of purpose to catch Woodcocks (as they terme it) & they will olde be either so cunningly or so impudently, as they will make him whom they hunt after, to be a foole at that point, or seem a foole: for they will so mingle things like to be true, or at least not impossible, with things meerely false and impossible: as if the hearer that either perceiue al indifferently, or perceiue al indifferently, he shall seeme either too ignorant, or too nyce of beleefe. Now if he shall by imagination & discretion discerne the one from the other, and so consequently any part, though not the whole: then swearing, flowting and quarrelling will be offered to iustifie the matter: & this it is (will they say) to tell a tale to him that hath neuer gone further than his mothers nurserie, to call for his pap & his mosling &c.

Then shall he hunt you that spake of, and in the fourth in this tragedie, step forth and tell his fellowe he offereth the young Gentleman too much wrong, and he shall not (as yet at his hands) iustifie: will take him apart, and go into the fields with him: but (by the way) in the meane while (if the deuil will appeare to it) to let the other set all the lads, and to let him smile with a smile in the sleeue (as they call it) rather than to discredite any man, or argue: but if he be urged, to say his opinion, as he shall, if it be a point of consequence, shortly to answere thus, or the like.

I ſay no more, but it may be true for me: for there be many things that ſeeme impoſſible, and yet proue true. Matters of faith may not be reaſoned on. Or thus.

Me thinks it is a very good tale, I mean not to ſcan any further on the matter. And theſe or the like words may be vttered with ſuch a grace, as the countenance may ſhew the mind, and yet the ſpeach keep them from quarrell. But if they will needs proſecute it to the vttermoſt, then he that ſhal ſeeme to ſet the young Gentleman a gog, and offer to be his companion, he muſt of curteſie ſeeme to thanke him, but not be ſo vnwiſe to accept him. For no wiſe man will accept into his company, at ſuch a bargen, a ſtraunger, if he haue any of his friendes to make account of, though hee ſuſpect no practize at all: but yet he muſt be put off with good words, as thus.

There is a difference betweene ruffianly phraſes & ſuch reprochful wordes as expreſſe the fowleneſſe of the fact orr the ilneſſe of the perſon.

I thanke you, you ſhall not need to take the paine, for I haue promiſed a friend of mine, in theſe cauſes (if I take any body with me) it muſt be her. I will quarrell with no body, but if any body haue any quarrell to me, I haue buſineſſe into ſuch a place, ſuch a day, at ſuch an houer: I will haue but my ſelfe and my man, or but my ſelfe and my friend, there he may finde me if he dare. And ſo as much as may be to refraine ruffianly words. But if any man bee called by any reprochfull names, they muſt needes be requited, both in termes and deedes, but after kindrie maners according to the perſon, the cauſe and the place.

If the noble man be not of authoritie.

For if a man better, being a noble perſon (not being of the counſel) ſhall in ſcornfull wordes challenge his inferiour for any thing of offence toward him: the inferiour might by all meanes (not abacing himſelfe too much) to excuſe the matter. Or if it be a fault (ſuch as he can yeeld no reaſon for the committing of it) to yeeld, with requeſt of pardon. But if either the excuſe will not be taken, or that the inferiour had iuſt cauſe to commit the offence, and that there-

vpon the Nobleman breake out in tearmes of reproch, as knaue, or lie: it may very well be answered thus:

I neither am knaue, nor lie any more than you, take it as you list. or thus,

My Lord, I know you are a Nobleman, you may (peraduenture) ouermatch me with your traine, & yet I must scamble as well as I can too: These tearmes be verie vnfitting, you must either forbeare them, or giue me leaue to think too, or thus,

Your Lordship may bestow these liueries on those that liue by you, and cannot liue without you: if you will not haue me to forget you, forget not your self, for I am much afraid I shall respect the villany you offer mee aboue the dignitie of your estate: But if a great personage shall reproue one for any fault, then mediation of friends, & humble words, as thus:

I am sorie your L. should grow to these tearmes: I neither am such, nor deserue to be so called of you: howbeit you be to great a state for me to contend with, but if the proudest he in this land being mine equall, or not so much my better, should vse me so, if I did not my best to teach him better manners, you might wel publish me for such as you call me: but I will beare all these, and be glad of your L. fauour if I may get it, if not, I must liue like a poore man, and doo as I may. or thus.

My Lord, these be verie ill tearmes to offer to a Gentleman: & I must tel you, you offer thē to him that would not beare them at many mens handes, but I must beare them at yours. For I confesse you bee able to ouermatch me, your traine is longer than mine: if I had thought you would haue vsed me thus, your Lordship should haue pardoned me for comming to you at this time.

Now it is to be considered, that words all this while, as they breake no bones, so from one much a mans better,

they be no great diſgraces: & a man may be coūted the wiſer to forbeare, where hee knoweth hee ſhall by power and rowtes of men or kindred be ouermatched. But if the beſt (vnder a Counſeller) ſhould giue a blow, a man ſhal be aſhamed, if he do not his beſt to reach him another, whatſoeuer come of it.

Now, if betweene equals, reprochfull words doo riſe, it muſt be diſtinguiſhed thus.

If I giue one occaſion of offence that toucheth but his profit, and he giue me reprochful names for it, as the Lie, or knaue: I muſt for my credit ſake, not only requite thoſe words with like words, but coūte the wrong mine, & either offer the firſt blow (if the place ſerue for it) or els chalenge him into the field: vnleſſe I can (for pollicies ſake) driue him to chalenge me, to ſaue my ſelf from the dāger of the law. For fighting quarels neuer are made for profit, but for honor: & the reſtore whatſoeuer hurt be done, nor touching redreſſe, the quarel muſt be his that receiueth the firſt reprochfull words: ſo touching the cauſe, the right conſideration is this: If I offer the firſt reproch, diſdain or diſpight, the quarel is the others: his part it is to chalenge, & I need not (to my equal) to make the chalenge. But if the other giue me the firſt lie, or like diſgrace, it is not ynough to ſay he lyeth againſt me: but I muſt needs offer a blow, or chalenge the field.

The beſt way to this, is to lend him a blowe.

In the houſe of his friend, I meane in the dining place at the boord, or where any aſſemblie is, a man may not offer a blow: but if he haue cauſe giuen him, he ſhall doo well to make ſhew in words that he forbeareth the preſence or allowance, reſpecting the diſturbance of the company. As thus:

But yet the villany may be ſuch as hee may ſtraine good maners.

This is no place to grow in tearmes in, if it were, you would not be ſo braue. Or thus:

Theſe be too great villanies to be borne, if it were not in mine owne houſe, where thou knoweſt I am able to pay thee vp. Or thus,

No mo woꝛds, this matter shal be eased anon you shall see. Or thus:

I thanke you sir, nay take your pleasure, I could raile too, but then I should bee like such a rascall as thy selfe: tell me this soone, if thou see I forget it: but if I doo, take me for such a cowardly boy as I wil take thee for, til thou meet me in such a place, Or thus:

If it were not for troubling this company, I would be your carver with a peece of my Dagger: but doubt not but I shall find a time for you. Or thus:

Away (Rascall) with thy villanous woꝛdes, I heare by thy great boast I shall passe my iourney quietly at such an howeꝛ, in such a place: I knowe I shall haue cause to repoꝛt thee for a good quiet fellow: I, no moꝛe a doo, you know my mind.

But to conclude in this, I shall aduise the yoong Gentleman to endeꝛsn himselfe before he haue need, by enquirie at their handes, that are experienced in that trade, that when he hath need, hee may not onely be prouided of courage, but also of woꝛds, phrase & maner, to do it courageously, and in the stoutest and seemliest maner: for al that I haue written hitherto of this matter, hath bene rather to shew, that in euery thing there is a meane to be vsed: in one soꝛt to inferiours, and in another soꝛt to superiours and equals: to the end to prouoke him to learn the right maner, then of a meaning, to shewe any skill of mine in the same, belonging nothing to my profession: and therefore I will now say something, how he shall take the iestings, the praisings, and the thanks of his superiours & equals, as things which are both fitter for me to wꝛite, and shall of him bee otter and sooner put in practize.

First, I will discribe some sundꝛie maner of iestings: One is, whē a man wil chaꝛge his familier friend (a man's familier may bee either his equall oꝛ his better, that list

of curteſie to become his equall, or one somewhat his inferiour to whom he liſt by like curteſie to make his equall) with some ill matter that all the company knoweth to bee vntrue.

In that kinde there is no difficultie to answere: but it is good to haue variety of phrase, and not to answer ſtil after one maner: to his meere equall thus:

You doo well to exercile your tongue in matters of no troth, you may hap els to be taken for a lie teller: Or thus.

Go too, you will haue euery one to ſee what a lauiſh-tongued fellow you be, that cannot ſo much as keep counſell of that he knoweth not, what would he doo (thinke you) of that he knoweth: Or thus.

Nay, I dare ſay you would faine haue it beleeued, for it grieueth him that any man ſhould bee taken for honeſter man than himſelfe: Or thus.

Go too, you were beſt leaue your tatling, leaſt I fall a telling of true tales: or thus.

Nay tell on, for I am ſure all is Goſpell that commeth out of thoſe lips of yours. Or thus.

This is nothing finely handled of you, you ſhould haue ſaid ſomething that had caried ſome liklihood with it: Or thus.

Go too I wil make you no more of my counſell, ſeeing you be ſuch a blab. Or thus.

Is this the truſt you perfourme with your friendes, to tell all and more too? Or thus.

Holde thy peace foole, for my honeſty is ſo wel knowen, as no body here will beleeue thee.

¶ Now, in the like caſe, to a mans better, muſt be other phrases, as thus.

You ſay true ſir, I haue bene taken for a lore fellowe at that, when I was a yoong man. Or thus.

If my credit were not very good, this were ynough to

disgrace me quite: Or thus:

It may be true that you say, but I warrant you, I handle the matter so cunningly, that there is no proofe to be had of it. Or thus:

It were great pitie any body should doubt of that matter. Or thus:

Thus a mans credit is put in danger by you, if the hearers be not the more fauourable, Or thus:

Some measure other mens trades by their own but I would be loth any body should thinke I meane so by you.

¶ An other kind of telling with a mans friend is, when they charge him to haue said or done something of a third person, that only himselfe and his friend knoweth to be fained: but yet it may be told with such a resemblāce of truth, as the hearers may doubt whether it be true or no. In this case also, it is not good to make denial: but to vse some such phrase or countenance as the hearers may perceiue he maketh so litle account of it, as it needeth no excuse or denial, as thus:

You haue lost much good labour now, if you be not beleeued, Or thus:

You may sell this geer cheape, seeing it is of your own making, Or thus:

I like you well, for I see you loue to make the best of any thing, euer, when you wot not how to make the worst. Or thus:

I pray you beleeue him in this, and you shall see he will take such a pride in it, that he will quoine you new ruffe euery day. Or to a mans better: Very well, you may say that and more too, if it please you. Or thus:

You must looke with a sadder countenance when you will be beleeued.

An other kind is, when they will touch one with something which is true: and though it be no great matter,

yet it may be somwhat that a man would bee loth to confesse, and yet as loth to be taken for a denier of that which is known to be true: in this case a man may answer thus.

You doo but dreame peraduenture, when you wake, you shall finde it otherwise. Or thus:

Loe, now you haue heard say so, & being of a good faith, you beleeued it straight. Or thus:

Nay, no doubt but it must needs be true, if you say it: Or thus:

Did I? you speake your pleasure, a good tale indeed if it were long ynough. Or to your better thus.

These & like speeches with altring onely the sound & countenance may serue in sport and earnest, if a man like not to be iested with.

This is but some malicious tongue that hath sounded this in your eares, I am sure you do not beleeue it. or thus.

Nay, you may say what pleaseth you, for I will doo so much as confesse it, rather than you should not bee beleeued: Or thus:

I perceiue you mind to make me beholding to you for giuing me so good report. Or thus:

I know sir, your good word is euer at hand for your friendes, and I perceiue by this that I am one of them, Or thus:

I am bound to you alwaies, I trust to be able one way or other to make you amends. Or thus:

No I warrant you, there shal no man be able to catch me in such a fault. Or thus.

Well, this you would doo if a mans mariage lay on it, Or thus:

Wel, when I lacke one to speake wel for me, I knowe where to find him at a need. Or thus:

If you looke so sadly, you will make them beleeue you indeed.

Another kind of iesting is, when one praiseth another for well handeling of any matter, either in saieng or dooing, that in deed hath not done well, or not so well or wisely as

it

might haue heere-whereby the other knoweth hee speaketh by contraries, this is to be answered diuerslie, as thus;

Now, if another time you lacke one to doo such a thing finely, it is but sending for me, & you shall be sped. Or thus:

It is a signe you haue a good inſight with you, for I may tel to you, and yet I would be loth to vaunt too: it was very excellently well done in deed. Or thus:

Wel, ye see I loue not to brag: but when I do a thing very wisely, I loue such friends as will tel me of it, or thus

O nay, but if you had had the handeling of it, it would haue bene exquisitiuely done. Or to a mans better, thus.

Wel if a man chance to shew all the wit he hath in doing of a thing, were it reason there should be any more requyred? Or thus:

I may tell to you, I did it with all the prouision of wit I had at that time in store. Or thus:

Nay, I trust I shall neuer surfet with dooing too wisely: Or thus:

I loue not to dissemble with my friendes, I meane to shew them all my wit at once.

To conclude, in any thing that may seeme to carrie some defect in the dooing, if the doer can himselfe either with wit turne it to some merry conceit, or els help merilie to mocke himselfe for company, it will appeare either no defect, or els to be committed rather by carelesnesse, than for want of wit.

Another kinde of ieasting is, to maule a man to his face of thinges that be true in deed: as for his personage, his wit, his qualities, his good nature, or his learning: and whether this be spoken in sport, or in earnest, it is all one: For a man must euer take vpon him, as though all praises were spoken in iest: By which meanes he may in sporte arrogate them to himselfe with lesse glorie, than if with taking it in earnest hee should indeuour to put them from

him. So as all ſuch praiſes may be anſwered thus with a ſmiling grace.

Go too, you think now that I will doo as much for you: and ſo I would, if I thought you as worthy of it as I: but you muſt bate me an ace of that. Or thus:

In deed I muſt confeſſe it is for you that want ſome of theſe rare gifts, which I am endowed with, muſt bee contented too. Or thus:

You ſay true, ther be many proper fellowes of the name of vs, if you knew them. Or thus:

Theſe things be but trifles with me, in compariſon of that I could doo if I liſt. Or thus:

You need ſay no more, for I warrant you, I beleeue al this to be true, and much more. Or to a mans better, thus:

I thanke you for ſaying ſo, for I hope ſome body here will beleeue it. Or thus.

Take heede ſir, that you make not me to beleeue you herein better than you beleeue your ſelfe: for I tell you, it wil be hard to make me thank the contrarie. Or thus:

Beware what you ſay, for it lieth in you to bring me in as great an errour as this comes to. Or thus:

I know you will ſay nothing, but that you bee ſure is true: and therefore, I meane both to beleeue it my ſelfe, & alſo to perſwade the audience to be of a right faith.

How a man ſhal anſwer to the praiſe, thanks and curteſies ſeriouſly offered by his betters & equals.

Chap. 3.

Any praiſes or thanks require rather ſomewhat a ſmiling grace than too ſolemn, though it be a mans better.

THe praiſe that euery man that giue his friend to his face, proceeding of his owne iudgement, in earneſt & friendly wiſe, as one friend may in ſome order (in bettering either his owne affection, or to encourage the other without touch of flatterie) do to another: it may

be

be answered to his equall friend, doing it of good faith, in part, as I haue prescribed before towardes his better, in doing the like in myth, As thus.

I may not take your praise for any thing: for the good will you beare me blindes you. Or thus:

I pray you look better into me, and when you find how much you be deceiued, tell me of it, that I may amend it: Or thus:

If another should tell me so much, I should thinke hee mocked me: but you may mocke me indeed, and passe vnespied, for the good will I thinke you beare me.

To a stranger, that shal praise him, or seem to conceiue a good opinion of him, thus.

It were best (I think) neuer to bee better acquainted with you, least I make you of another opinion, Or thus:

I thanke you for your good opinion, I would I coulde beguile euery body so cunningly, as to make them of the same mind: And to amans better, thus.

How much soeuer I shal want in this, my readinesse to be at your commandement shal supply it, Or thus:

The good opinion, which rather my good hap, than my deserts haue wrought in you, causeth you (I thinke) to beleeue that to be in me, which you wish to be in me. Or thus.

I account my hap good, that it pleaseth you, but to say thus much: for at the least, I shall be ashamed of as much as I find wanting hereof in my selfe. Or thus.

I cannot but take this as a friendly curtesie, by policy to encourage me to seeke the attainment of that, which I am borne in hand to haue already. These like answeres may be applied also to such as shall bring to his eares the good reportes of his friendes, giuen out of him behind his backe (as they tearme it.) prouided, that they picke them out according to the dilatations of persons before whom they: and withall, as it is to be considered, that all things spoken

In al other entertainmentes ſpoken ſeriouſly a gladſome look is a better grace then a flattering ſmile.

in a ſhew of myrth though it ſeem to the hearer ſomewhat ſharp (and peraduenture anger him) is yet to be diſſembled and anſwered merily. So whenſoeuer a man in any thing that he may attribute truely to himſelfe, is praiſed to his face, though it be ſpoken earneſtly and of good meaning: hee ought alſo, in his foreſaid maner of anſwcres, to ſhewe ſuch a ſmiling grace, as it may appeare he taketh it as ſpoken rather of their curteſie, than for any cauſe he findes in himſelfe why they ſhould ſo ſay: in ſpeech (for the moſt part) the countenance, the grace, and ſound in pronunciation is able with one ſelf ſentence, without altering word or ſillable, to pleaſe or diſpleaſe others, to ſhew himſelfe wiſe, or make him for ſo much to ſeem foolish.

Salomon affirmeth, that there is nothing that more trieth the wit of man, than the hearing of his own praiſe: for (ſaith he) the wiſe man is put to his triall, when he is praiſed to his face. And therefore for this matter I conclude, that foraſmuch as many times it is hard to find who ſpeaketh of flatterie, contrarie to his thought: who by the way of mockery, though he ſay true, to trie him: & who of good zeale, to ſhew affection, and to encourage him. The ſureſt way in this doubt is (except to thoſe whoſe friendſhip by other means he hath experience of) to vſe his anſwers ſo, as he may make them earneſt, or ſport at his pleaſure, as hee perceiueth their aſſeueration to prouoke him.

How a man ſhall acquite himſelfe towards noble perſons, that ſhall either for his friendes ſake, or his owne, offer him curteſies: or aſſure him of friendſhip, willing him in al chances to be bold with him.

Chap. 4.

In this caſe, as in all other of entertainments, the inferiour muſt note in what manner, whether ſeriouſly or familiar-

familiarly, such curtesie or entertainment be offered him: and thereafter to choose out and shape out answers, agreeable to each kinde: for the first, if he be a stranger to him: but not to his friends, thus.

I knowe such, or such of my friendes so much beholding to you too, as hath bene sufficient to binde me to honour and loue you: & seeing it pleaseth you to extend your curtesie also towards me, I can but with my seruice as sufficient as my good wil is, to assure you too of my thankfull minde. Or thus.

My Lord, I can but acknowledge, that debt for my self, which before I thought to owe for others of my friendes, that haue tasted of your curtesies: but I am glad I may by this meanes shew it, which your Lordship shal find me ready to doo, wherein soeuer I shall think my seruice may be acceptable, Or thus:

As this your L. goodnes riseth of your curtesie without any deserts of mine, so must I confesse my self euer vnable to counterpeise it: I cannot but acknowledge my selfe too much bound to you for it: & double bold if it shal please you to command me to the vttermost of my power, Or thus:

I humbly thanke your L. I can but requite it with my seruice, and that I beseech you commaund: Or thus.

My humble thankes are but an vnequall recompence, and therefore I shal desire your Lordship to put my gratefull minde in triall, by commaunding my seruice: Or shortly, thus.

If my seruice may any way bee ought worth, if I may but vnderstand it, it shall not need to be commanded: Or thus:

I humbly thank your Lordship, and I beseech you commaund me, as your seruant: Or thus:

I humbly thanke your L. and I beseech you think that you vouchsafe this curtesie on him that will be as ready to

requite it with the vttermoſt of his ſeruice, as he that is better ſtoꝛed of woꝛds. The vſe of long oꝛ ſhoꝛt ſentences muſt be employed accoꝛding as he ſeeth the heaꝛer at leiſure.

How when the foreſaid ſpeeches bee offered by a noble perſon pleaſantly, that is of acquaintance, which muſt be alſo pleaſantly anſwered. Chap. 5.

MY Loꝛd, you knowe I haue no ſtoꝛe of eloquence: but what maime ſo euer you find in my vtterance, I can aſſure, you ſhal find neꝛe in my good will, whenſoeuer I may doo you any ſeruice. Oꝛ thus I humblie thanke your Loꝛdſhip, I warrant you, I make ſo ſure reckoning thereof, as I am moꝛe like to be bolde of your curteſie, than to requeſt it: but I muſt pꝛay your Loꝛdſhip to thinke that ſhall be rather foꝛ want of power than of good will. Oꝛ thus.

Your Loꝛdſh. muſt be content with my humble thanke foꝛ this time: but I would be very ſoꝛy to thinke your L. made not account of me, as of him whom you may moſt commaund. Oꝛ thus.

My Loꝛd, I haue had ſo good experience of your foꝛmer curteſies, both towards me and other my friendes, as I had need with my ſeruice to go about to recompence ſome part of that, before I come in debt foꝛ any moꝛe: But the leſſe we can requite, the moꝛe we muſt ſtand bound.

Howe

How to an equall, or but little better, being a friend and familiar.

Euphues.

THou our friend, thus.

I am in your debt for so much already as if you lend me any more, you will make me bankerout, and agree with your for the tenth part. Or thus.

You offer me so much, and I can requite so little, as I see, you meane to make me an ill debter still. Or thus.

You know I haue no curious woordes in store, but in plaine termes, I thanke you, and will requite it if I can. Or seriously, thus.

I pray you thank, thus though I vse not many woords with you, I thinke my selfe so much beholding to you, as wherein I may pleasure you, if you commaund me not, I shall thinke you loue me not. Or to a stranger thus.

Sir I thanke you of this curtesie, if it shal lie in me to requite it, I pray you be as bold with me. Or thus.

Sir, I must be your debter for this curtesie, till time and place serue to requite it: but in the meane time I thanke you, I pray you make the like account of me.

How a man shall take thanks of a noble personage.

I Thanke you, I accept in very good part, and for this your right kinde matter of duty

My Lord, it was my good will more than my duty that moued me to haue done it to your best contentation, if amisse there bee any defect in it, I pray your Lordship impute it to mine vnskilfulnesse. Or thus.

My Lord, it is no reason that you should thinke that whom you ought to commaund, should specially vse, that any humble to

satisfie for the tenth part of that duty or good will I ow you: but if there be ought done to your contentation, or that hath pleased you, I am very wel apaid, & sufficiently thanked: Or if merily, thus. I pray you keep your thankes for a thing more worthy them: for if your L. bestow so many thanks for so smal matters, you wil make me looke for too many when I shall doo you any better seruice.

To a mans equal friend, or but litle his better, thus.

Nay sir, you wil marre me, if you giue me so many thanks for then you will bring me more in debt for my thanks, than I am yours for this matter by a great deale. Or thus:

Do friends vse this curiosity in giuing thanks. I am sure it is but to teach me good maners against another time. Or thus: I pray you keep thanks for strangers, & let me know whether it were to your liking or not. Or thus:

You be at too much cost for so small a matter: I know me now wher to haue thanks another time when I deserue the.

How a man may giue thanks to his better, or equal.

IF my humble thanks were a sufficient recompence to your L. I should not rest so much in your debt as now I am bound to do for such a curtesie &c. Or thus:

My Lord, I haue humble thankes for your loue for such a matter, which did me a great pleasure: but they be so vnequal & vnequall as I were best to adde this to the rest of your curtesies, or goodnes, & stand bound for the whole. Or thus.

I am so much bound to your L. for such a thing, &c. As I must thinke all the seruice I can doo too too litle worth in respect of your goodnes. Or thus:

I am too much in your debt, to giue you thanks for such a thing, &c. For til I can make some shew in deedes, I will come vpon the score with your curtesie. Or thus:

Though thanks be not enough for your pleasure that you

haue done me, yet I pray you alwaies of them still, if I be able to make better payment.

What maners be requisite at the table, and what to be shunned: for what is to be considered in the washing before Dinner, and in the seating of the Table, set forth in the beginning of this direction, cap. 5.

This ceremony is not to be vsed but when a man sitteth at the vpper messe with his betters, or at the second, when either the M. of the house sitteth there, or some noble person.

TArrie, to pause when a man is set, and with leisure to vnfolde his napkin, wipe his knife, cut his breade, and there to stay till either his better begin, or make countenance to him to eate where he will: and then to begin, not as the dish that shall stand right before his better, except it be offered him: neither of the daintiest meates, which rashly many louers vse to choose some such dish to be doing on the while, till they see whether his better will vse it or refuse it, and other wise, that he haue rather eat of any grosse to haue an eye to such as stand beneath him and diuide euery bit perhaps more for good manner (if they vse any thing his betters will not vse) then if they do eat, to all the whole: he shall be their Master. But I would not haue him be any mans Caruer, without he be willed first, except it be to one to whom, as he knoweth will be vsed of the master of the house to him, though he like not the meate. For, as to craue is a manner better is presumption, so to ones equal, except by asking first the question, you know it will be well taken, or that you take for a good fashion, is preposterous manners. Of the meat, or fine chooling of the best in seruice, we will say as of the very same in the Lent, by and by following. For a man must for a generall rule, take heed that in a strange place he dislike nothing, lauish in reprehending seruice, or curtesies, though where he is better vsed then he looked for, he may (by the discretion of the time) lightly be more ciuil or affable

It is counted a foolish grace euer to drink to some body and specially at the first draught.

Item if a man be in his own house or his fathers, wher it becommeth him to giue countenance or entertainment, he may to his equall, and such as be somewhat his inferiors, be may the oftner proffer them this or that meate, and drinke to them, but not to much. For if a man euery time he drinketh, shal drink to some or other, it will be seene, as though he did it for lacke of countenance: so that to vse the salutation of the cup aboue twise in one meale, will be too much, except the whole company fall to quaffing. For wise men doo rather seek to satisfie their guests with some good speeches than with such mum signes.

This kinde of cup greeting ought not to bee vsed, but in one of these two respects, either to make our inferiour (to whom we mean not to vse speach of familiaritie) to thinke we wil do them a curtesie: or els to our very friend by way of congratulation. And therefore a man must neuer drinke to his better, except he be sure that by way of friendship & familiarity hee be content to be counted his equall: & that not with a solemne or sad countenance, but with some smiling grace, that the rest may know it proceedeth of familiarity, and not of presumption, yet with reuerent words & change of phrase, as thus.

My Lord, if some young Gentleman:
Sir or Mayster, will it please you to giue me leaue. Or thus.
Shal I be so bold as salute you with this cup of wine. Or thus:
By your leaue sir, against is next please you. Or thus.
Will you giue me leaue to remember such a one, & his louing friendship to you. Or thus.
To pluck you out of your studies. Or thus.
Leaning your sole sir.

Item, that aboue all things in a strange place, or in the presence of strangers, he attend not so greedily, nor so continually to his feeding: but then in mannell wise, without

either gazing too long in another mans face, or yet hanging his head continually on his trencher: he hath both his eie and his eare so ready, that nothing is said or done at the boord, but he may perceiue it, for his learning, that good is to follow, that il is to eschew. And when he seeth any thing vncomely, to examine himselfe, whether he haue not the same grace himselfe: & also to doo the like, whensoeuer he heareth any man vilipraised. For most men know what is comely or vncomely in another. But many, for lack of due obseruation in thē selues, mock or dispraise in another, the same which others mock in them: and the rather for their so doing.

Item, that he pause betweene meat and meat, and neuer to carue himselfe, either of meat or bread, while his mouth is ful, nor til he haue swallowed the last morsell.

Item that he fil not his mouth so ful of meat as he cannot hold his lips together while he is chawing: for otherwise, men shal look into his mouth, and see the meat rowle vp and downe while he is eating: which is a foule sight and loathsome: and for that cause, a man must forbear to speake with meat in his mouth, except he haue so litle, as hee bee sure to hide it in his mouth while he is speaking.

Item, while his better telleth him any tale, to cease eating: both while he heareth, and while hee answereth him.

Item, if he be prouoked to laugh in the presence of his betters to do the same with as litle noise as may be: & likewise in the company of strangers, for too loude a laughter, speially, for slender occasions, doo make wise men to bee counted foolish of such as know them not.

Item, when a man will tel a merie tale, let him tell it so as himself be not the first that shal laugh at it. A smiling sound to make men know he speaketh but in sport, is good, but a fained laughter is ill becomming. A hartie laughter (for the matter he worketh it) is allowable.

Item, he muſt beware, that whille another tel a tale, or make leſtures, that his wits be not caried away, ſo as hee gaz continually in his face, & make the laine countenances which he ſeeth the other do, for that wil make a man to be counted doltiſh.

Item, if he be conſtrained to yawn, reatch, belch, cough, ſneeſe, cleanſe the noſe, or ſpit, either at boord, or in the preſence of his betters or ſtragers, he muſt ſuppreſſe the ſound and ſhadow the ſight, as much as hee may conuenientlie, wit hout making it too nice.

Item, in caruing for himſelf or others, he muſt not imbrew too many of his fingers, nor his thumbe, nor wallow his meate vp and downe too much in the ſaure, becauſe in ſo doing a man ſhal waſh his fingers in the ſaure which others will loathe, ſpecially ſtrangers.

Now to conclude, though a man either at home, or among his friends, may vſe what maner he liſt, wit hout obſeruing all theſe ceremonies: yet it ſhal be very good, ſomwhat to enure himſelfe by daile cuſtome, otherwiſe he ſhal in preſence forget both them and himſelfe.

How a man ſhall pacifie his friend, his better, or his equal: if he haue giuen him vnwillingly any cauſe of offence. Chap. 10.

IF for a light cauſe, then merily thus.

I am ſure you take it not in earneſt, or think I meant other wiſe than in the beſt part: for if you doo, you ſhal do me great wrong, or thus.

By my troth, I did or ſaid it to no ſuch end as you take it: & therfore I pray you think of it, as I meant it, or thus.

If I had thought I could haue bin ſo much miſtaken, I would haue bene more wary: but let it ſuffice you that I meant but wel & friendly, for other wiſe I dis it not, I aſ-

sure you. Or earnestly for some great matter, thus.

My hap is ill, that of so good a meaning, should fall out so ill conceiuing, or so ill successe: for that I did or said, was as I would haue done to my verie friend, or would haue had done it to my self, it rests in your choice to beleeue me: but if you do not, you shall wrong your selfe as well as mee in mistrusting me without a cause. Or thus.

I can but tel you, & assure you on my faith, I meant thus. Or thus:

If I had giuen you any cause to thinke otherwise, or if it haue fallen out contrarie to mine expectation, I am not onely sorie for it, but I will will be ready to make any recompence I can. Or to a mans better thus:

Trulie sir, it was not my intent to do herein any thing that might offend: but I will yeeld, that it is fault inough, that I vsed no more circumspection, but that you may conceiue ill of it: you need not to giue me any penance, for my repentance is so much. Or thus:

If you knew my mind, you would put me in trust for reuenging this fault: for I shall bee angrie with my selfe this good while for it.

How a man shal shift off reproches or tauntes offered betweene sport and earnest, by enuious and scornefull persons, that wil seeme to doo it so cunningly, as the other shal haue the taunt, and yet at his owne pleasure will denie it. Chap. 11.

The best way is, if hee can touch the same party as neere, without seeming to be angrie: but if he knowe nothing particularly to charge him or to mock him withal, then to scorn him between sport and anger againe, as thus: Oh finely handeled, were you borne so. Or thus.

Jesus, who would haue thought you could haue throwen so hard to hit your selfe, Or thus:

I dare say, you weene you haue spoken very trimly now Or thus.

You haue made a great speake sir, Or thus.

That is, quoth you, Or thus.

I thanke you of your toll. Or thus:

It is but your good nature to take, or expound it so. Or thus:

As I remember, I desired you to say that for me: but yet you shall find me too kind-hearted to die in your debt. or thus:

Did any body teach you to say so, or comes it of your mother wit:

Now, if they shal reply, and goe about to make it seeme they meane simply, then thus:

I dare say you doo, and therefore I thanke you as hartily. Or thus:

Why, I trust you think not that I doubt of that. Or thus:

Why, I take it so, and therefore I commend you for it And so turn it to myrth again, if the other will needs haue it so. But if the other wil prosecute it with sharp taunts, vnder a fleering or laughing countenance, then thus.

Nay, I am not skilled in iesters art, tel me your mind in earnest, and you shall finde me readie to make you such sport as I dare. Or thus.

I will tel you; if you will needs become a Iester, to make Gentlemen sport, it were best to call some other to helpe countenance you, that is of your faculty, for (in faith) I am nothing apt for you at this time.

FINIS.

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